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PREPARATIONS FOR THE *WATAWUTʃ*

881 The *watawutʃ* is considered by far the most important of the three ceremonies connected with the *upi*. It is looked forward to with great eagerness by everybody. In contrast to the *wapi*, it is held in the village, not in the bush, and there is no taboo on the presence of the women, which is, indeed, essential to its success. All the boys who went through the *wapi* ceremony together must attend the same *watawutʃ*. Not to be able to do so is considered a very great misfortune.

881 565 824 202 Several months before the ceremony, the *tsunaun* of the village in which it is to be held sends messengers to all the other villages in the group, carrying a number of strips of bamboo about 6 inches long, and a bunch of *win* leaves split into thin strands. A strip of bamboo is left with the *tsunaun* of each village, and one of the *win* strands at each house where there is in the family a boy wearing the *upi*. This is a sign that they must set aside a pig for the *watawutʃ* ceremony. Large areas of bush are cleared and planted with taro, which is also reserved for the *watawutʃ*. The women plant and tend this just as they do taro intended for everyday consumption.

881 346 621 313 824 When the time for the ceremony approaches, preparations are begun for building the 'long house' (*tobar tʃan*) for the novices. The *tsunaun* of the village in which the ceremony is to be held details certain portions of the structure to be provided by the various villages of the group. Special importance is attached to the *pa'i*, the horizontal ridge-poles supporting the roof. These must run the full length of the house, and it is no easy matter to find and bring in poles (consisting of the aerial roots of the banyan) of the required length. Those for the *tobar tʃan* at Kurtatchi, which were brought in while I was there, were provided by the village of Tabut. A length of fibre string had previously been sent from Kurtatchi as an indication of the length required. They measured 65 ft. 8 in.[1] They are brought through the bush by the *upi* boys themselves, assisted by the older men, both *amro* and *kwigin*. All the women must keep out of the way while this is being done. Marotɛ̄ had promised to accompany me on a visit to Ruri on the day when the *pa'i* were brought, but when she heard this was

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[1] For the ordinary dwelling-house the *pa'i* would measure not more than about 40 feet.

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blade (*gorugoru*). Both are hafted on to handles of which the *halan*, i.e. the part supporting the blade (*gōwi*), is in one piece with the part held in the hand (*ueran*). This latter is long, fairly thin, and rather roughly straightened. The blade is bound to the handle with strips of the tough outside rind of the creeper *Lygodium dichotomum* (*aisam* in the Petats dialect, the same as *asam* in the Kurtatchi dialect). The second form of adze has a curved blade, hafted in the same manner. There is another tool (*geru*) consisting of a curved blade fixed on to a piece of wood (*pilts*), which revolves in a groove cut in the handle, so that the blade can be turned round. The straight part of the canoe is trimmed roughly with the axe; the shaping of the ends, the keel, and most of the inside work is done with one or other of the adzes, and the corners and curved pieces with the *geru*.

Method of Construction. Dug-out canoes are very numerous on the island of Petats, the position of which is favourable to their use. At one time during my three months' residence six were in process of manufacture simultaneously. At Kurtatchi they are less in evidence, the coast being much rougher, and are generally kept at the fishing hamlet of Tarongen, on the other side of the peninsula, in the shelter of the bay. Two were made by the Kurtatchi people while I was there. The method is the same in both places, but as I watched most carefully the process of manufacture at Petats, my description hails from that island. A job of this sort is usually carried out rather spasmodically, and the time required varies a good deal. Possibly more than the usual amount of concentration was put into the work done on this canoe, at least during the initial stages, because its maker was anxious to show me what he could do. I have known a half-finished canoe to be left untouched for weeks at a time because the craftsman did not feel inclined to work on it. But with this proviso, the time is more or less representative.

October 28. Tree felled. The one selected as suitable had a trunk of 2 feet in circumference about 4 feet above the ground, where it was felled, and continued the same size for a considerable part of its height. The upper portion of the trunk was cut away, leaving a piece which they said measured 4½ *gā* (*gā* = a fathom or span, roughly about 6 feet) to be converted into the canoe. My measurement made it a little over 25 feet.

October 29. The bark was stripped off, except for a piece on the keel. The outside was trimmed roughly to shape; the portion

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hands, the right hand nearer to the tool. The hands were held at about the level of the waist. The sides were trimmed almost straight, not curving outwards with the contour of the tree. The thickness of the sides was tested by feeling with the hands one inside and one outside. A layer was taken off the whole length of the side of the canoe in about twenty minutes. Most of the day was spent on this trimming.

Up to now, the work had been carried on in the bush, just where the tree fell. This evening, however, the canoe-builder decided to bring it down to the beach. He dragged it single-handed for part of the way, and then left it for the night.

November 5. The builder and another man carried the canoe to the beach and trimmed it, by turns, all the morning, improving its shape and smoothing its rims.

At this point he apparently became tired of the job; there were also several things going on in the village to distract his attention. Nothing more was done to the canoe until the evening of November 20, when he measured with a fish line the position for the holes for holding the cross-pieces to which the outrigger-booms are lashed.

November 21. The holes were made with a modern brace and bit, the canoe lying on its side. Three holes are needed on each side. They must be exactly in the centre of the canoe, about 3 inches from the rim.

November 22. Three sticks (*sokau*) were pushed through the three pairs of holes. The *sokau* pass right through the hull, and project about 2 inches on either side of it. Two outrigger-booms (*kikilin*), about 9 feet long, were laid athwart the hull and lashed to the outer *sokau* on each side, projecting a little beyond the hull on the starboard side, the greater part of their length being on the port side. The space between the booms was filled with tightly packed transverse poles (also called *kikilin*) of the same length as the booms. The centre pole was lashed to the centre *sokau*, forming a platform, about a foot wide, braced by cross-bars (*pinin*) running parallel with and just above the rim of the canoe on each side. The number of poles varies from six to ten according to the size of the canoe. In answer to my question, the canoe-builder said that the proper length for the booms was *yā sia pa lim*, a span and an arm (*alima*, shortened to *lim*, means either arm or hand). The length varies very little in the different-sized canoes (see

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The two large planks (*warin*) which are to form the sides of the canoe are then trimmed, also with ledges at either end. Ledges are also left in the appropriate positions for fixing the seats. These ledges are called *kutĕ*. They are not disconnected cleats, but ridges all of one piece with the plank. The *warin* are about 12 inches wide in the middle. Several men hold one of the *warin* against the side of the canoe while others mark, with a piece of charred wood, the places where the ledges are to be left, at a certain distance from the end of the canoe. Sometimes each *warin* is measured against the canoe, sometimes only one is thus held, the other being laid on top of it on the ground and marked to correspond.

The top edge of the *bátawa* and the bottom edge of the *warin* are bevelled thin with an adze, or with a knife held like a plane. This is done after the outside has been charred, so that there is a white line running along the length of the canoe at the place where the two planks are joined. The holes for the *asam* ties are made about half an inch from the edge, at intervals of about 3 inches, the length of the worker's index finger, which he uses as a gauge. They were made, in the case of the canoes whose manufacture I watched, with a bit of pointed wire set into a wooden handle. Some of these implements consisted of large nails ground down to the appropriate thickness. Four people were engaged in boring the holes in the *bátawa*, two on each side. The *warin* are then held in position, almost at right angles to the *bátawa*, which, when released from the supporting sticks, curve only very slightly upwards from the flat plane in which all five of the original planks had been fixed. Holes are made in the *warin* corresponding in position to those in the *bátawa*. The *warin* are fixed on both sides of the canoe simultaneously, several men holding them in place, one on each side making the holes, and another tying each pair of holes with *asam* as soon as they are ready. The method of fastening is the same as that used for the other planks which I have previously described. Another row of *bĕbĕkil* is fixed at each end of the canoe, just above the first row. The ends of the canoe are bound round with *asam*, which is twisted round several times and fixed in a notch cut in the end of the *warin*, threaded through a hole in the end-keel (*lamut*), and pulled tight. This lashing is subsequently covered up with a liberal application of 'putty'.

When all the ties joining the *bátawa* to the *warin* have been

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with it. But one day the spirits who live in the bush came and took it away and hid it in the bush. There it remained till it was found and brought to its present position.

The name of the stone was given by the local men who showed it to me as Ginagon, but a Tohatchi man at Yamē, who first told me of its existence, called it Ginoput. When I asked the local men about this they said it was all the same. They could give me no explanation of the name.

The stone is much discoloured, and covered with fungus and lichens, which somewhat mask, without concealing, several incised designs, not as deeply cut or as well executed as those on the stone at Iltopan, and differently arranged, as will be seen from the photograph (Pl. 78). The natives said the marks had been made when the stone was a little stone; then the marks were small too; now that the stone is big the marks have grown with it.

My companions from Petats, who had not seen the stone before, recognized one of the patterns, which they called *kalu*, saying it was one which they used to cut on their foreheads, before they gave up the practice of cicatrization at the wish of the mission. This one was on the side of the stone. When I subsequently showed a drawing of the designs on the stone to the people of Kurtatchi they compared it to their own design called *lalōm*, which they cut on the back of the neck of persons of rank (see Pl. 70 *b*).

As well as these designs, which are evidently of some antiquity, there are many recent scratches. These the people of Tohatchi say they make at the present time, to measure their height, as we used to do on the lintel of the nursery door. One of the men stood beside his mark to show me what they did. They had no feelings of awe or fear in regard to the stone, such as were plainly felt towards that at Iltopan, and it was evidently not credited with any magical power. The most careful investigation during my subsequent visit to Totatchi failed to elicit any more information about it.

Stone pillar at Lonahan

Still farther down the coast, and again on the Government road, near the village of Lonahan, just north of Malasang, there is the remains of another pillar (Pl. 79 *b*). It shows signs of mutilation, and there is a tale that a man hacked it with an axe. Also it is much weathered. It appears once to have been a round pillar similar to the others, but now tapers much more sharply to a point than it

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both audience and narrator. That these stories are traditional is clear from the reappearance of certain stock incidents, with minor variations, in tales collected in different villages and told in several dialects. But although everybody knows about these spirits, which are thought to be visible to human beings, I never heard any one say that he had seen one, or even that he knew some one who had!

These bush goblins are of two kinds. One kind is called in the Petats dialect Kirin. They belong to the Manu clan. Those who are 'close to' them (i.e. in kinship) can see them; they will come to such people when called, and are then given food, especially ceremonial pudding, of which they are said to be very fond. I could get no clear idea of exactly what was meant by this connexion. It was described differently from that existing between a person and an *urar*-creature discussed in a preceding section. There are a great many Kirin. They live in holes under stones, especially at places where there is water. They also climb trees. They are described as being about a foot high (height shown by a gesture); they look like human beings, either male or female. Their skin is black; they have long hair, and long nails with which they scratch people in order to kill them. They can make a noise like a whistle. They are not always malevolent, but sometimes helpful to people. On the whole, however, they are regarded as mischievous.

The second kind of goblin is represented in Petats tales by a single individual, called Tatopiok. He belongs to the Kekeleo clan. One old man was named as being 'close to' him. He also lives in the bush. He has very long legs, so long that when he squats down his knees reach above his head. He has long hair, and his body is hairy as well as his head. His skin is light; it was compared to the colour of my own. He is always described as 'a bad fellow'; he comes to houses at night and steals food and ceremonial currency and other portable property and takes it away into the bush. But the Petats people said that now the Mission had come he did not steal any more!

At Kurtatchi the two kinds of goblins were not associated with the clans, nor was anything said about a special connexion between them and certain human beings. The descriptions given were otherwise identical. The 'little people' are called in the Kurtatchi dialect Tukis. The equivalent of Tatopiok is Pinari, also called Dingis, but whereas Tatopiok appears to be considered as a single